

PACIFIC CHURCHMAN

OCTOBER, 1958

Twenty Cents



KARL MORGAN BLOCK

1886 - 1958

PACIFIC CHURCHMAN

Founded 1866

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*As Catholic as the Apostles, as Evangelical
as the New Testament, as Modern as Today*

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BISHOPS' CALENDARS

October

BISHOP PIKE

- 1—Address, Planned Parenthood Advisory Council Meeting, Standing Committee.
- 4—En route to Miami Beach.
- 5-17—Triennial meeting of the General Convention, Deauville Hotel, Miami Beach, Florida.
- 5—Celebrant and preacher, St. Stephen's Miami.
- 12—Preacher, Church of the Holy Spirit, West Palm Beach.
- 19—Confirmation, All Saints', San Francisco.
Preacher, House of Young Churchmen Annual Vesper Service, Grace Cathedral.
- 21—Celebration of the Holy Communion and luncheon, St. Luke's Day, St. Luke's Hospital, San Francisco.
- 22—Meeting, Diocesan Council Preacher, Evensong, Grace Cathedral.
- 23—Address, Commonwealth Club of California.
St. Dorothy's Rest Board meeting.
- 24-25—Pacific Coast Theological Group, Cathedral House.
- 26—Institution of the Rector and 100th Anniversary of the Parish, Church of the Advent, San Francisco.
Reformation Day Speaker, Sacramento Council of Churches.
- 29—Address, Northern California Alumni of Columbia Law School.

October

BISHOP SHIRES

- 5-17—Geneal Convention, Miami Beach.
Balance of October, trip through New England and returning across Canada.

FROM THE BISHOP'S DESK

By THE RT. REV. KARL M. BLOCK, D.D., LL.D., C.B.E.

EDITOR'S NOTE: Bishop Block completed his column a day or two before his death. I can only assume that he would have wanted it printed exactly as he wrote it. This is what I have done.
R.E.B.

It is a source of great personal gratitude to Almighty God that I can now begin to record official acts with some of their social and spiritual implications. On several Sundays during my convalescence I was happy to be able to celebrate the Holy Communion privately though often with a congregation of only two or three.



On Sunday, August 24, I baptized Stephen Daniel (Wei Ming) Ko, the son of the Vicar of the Church of Our Saviour, Oakland, and his dear wife, Betty. It was emotionally moving to give this little boy the Christian name of his father and his distinguished grandfather to whom we are mostly indebted for the work among the Chinese in our Diocese. I mused upon the hours I spent last Fall with the Ko family in Hong Kong and the 20 years of somewhat intimate personal association I have had with the Wu family. The baby's mother has been a special pet of mine from the days she was a very young girl in the old mission on Clay Street in San Francisco. I was especially happy to have them choose as a Godfather, young Stephen's first cousin, Gregory Jue, a lad of great

(Continued on page 15)

AS I SEE IT

By THE RT. REV. HENRY H. SHIRES, S.T.D., D.D.

NOTE: Bishop Shires' column was also completed before Bishop Block's death.

The Editor has been kind enough to ask me to write still another report on the work of the last few weeks of my active service in the Diocese, and this I gladly do. The Summer has been an unusually busy one, unusual in that there have been many Confirmations in July, August and September on Sundays and much to do day by day.



In the first Sunday in July we went to True Sunshine in San Francisco for a service of Confirmation followed afterwards by a large parish reception. The Rev. Theodore Yeh has been most active since his arrival and has accomplished much. The class he presented was large and well instructed, and the church interior has been made exceedingly attractive and inviting.

The following week at the Bishop's Ranch was really a high spot in our Adult Conference experience. It would be difficult to find anywhere a more happy fellowship. There were registrants from over 25 different churches in the Diocese, most of which were representative of high lay leadership. The life of the week was centered in chapel and class-room of course, but found also most happy expression around the swimming pool, on the terrace around the afternoon tea

(Continued on page 15)

Death Takes Bishop Block at Cathedral Service; Diocese, State, Nation Mourn Beloved Figure

Multitudes Attend Funeral Rites

By THE EDITOR

Karl Morgan Block, fourth Bishop of California, and priest and friend to thousands, died September 20 at 11:10 a.m., as he conducted an ordination service in the chapel of Grace, Grace Cathedral. Only those who were standing closest to the Bishop realized that he had been stricken, and the ordination continued as retired Suffragan Bishop Henry H. Shires completed the service the Bishop had begun.

On another page of *PACIFIC CHURCHMAN* are suitable tributes from his colleagues in the Episcopate. His predecessor in office, the Rt. Rev. Edward L. Parsons has written his obituary, as is fitting. This writer is in no way qualified to add to these; except insofar as all of us who served together under his jurisdiction are qualified. Each of us remembers something about him which is "ours, alone." Those of us who were present will always be grateful for the privilege of having shared his final moments. But it will be better in this article to let the facts of his life speak for themselves.

Bishop Block was born in Washington D. C. on Sept. 27, 1886, the son of Sigismund Joseph and Joanna Christine (Linder) Block. He was a first-generation American, his father being a native of Austria, his mother of Alsace-Lorraine. As a boy he sang in the choir of St. Mark's Church in that city, and he received his Bachelor of Arts degree from George Washington University. His seminary training was at Virginia Theological Seminary, and it was during these years and those immediately following that he acquired the love for the state of Virginia which he never lost. He was awarded the Bachelor of Divinity degree by his seminary in 1910, and for the next three years he served as chaplain and instructor in classical languages at Woodberry Forest School, Orange, Virginia. In 1913, he became rector of Grace Church, Haddonfield, N. J., where he remained until 1918. It was also in 1913 that he married the former Nancy Holliday Shackleford. The couple had two children, Karl Morgan Block, Jr., who resides in Missouri, and Mrs. Virginia Snowden, now of Berkeley.

In 1917 and 1918, during World War I, the Bishop served as chaplain at Fort Dix, N. J. In 1919 and 1920, he was



THE BISHOP IS HONORED—Bishop Block is shown immediately after receiving the decoration making him Honorary Commander of the Most Excellent Order of the British Empire. With him are Suffragan Bishop Shires, and Sir Robert Hadow, then British Consul General in San Francisco, who bestowed the decoration in the name of Queen Elizabeth II.

rector of All Saints' Church, Norristown, Pa. Returning to his beloved Virginia, he served as rector of St. John's Church, Roanoke, from 1920-26. These years were particularly happy ones in his life, and he often spoke of Roanoke with great longing, and frequently visited his old parish there.

In 1926, he acceded to the repeated demands of St. Michael and All Angels' parish in St. Louis, Mo., to become its rector, and after a consolidation in 1929, he became rector of a new parish called St. Michael's and St. George's. It was during this time that a group of sermons preached in this Church were collected into a volume, called "The Sword of St. Michael." He was also author of another book entitled, "Our Common Life."

When the Rt. Rev. Edward L. Parsons, Bishop of California, asked for a Coadjutor to assist him in his work, the minds of many Californians turned to the dynamic mid-westerner, who had preached a series of sermons in Grace Cathedral a short time previously. A committee presented his name, the first to be presented, and, while there were other nominees, Karl Morgan Block's election was ultimately made unanimous, a call which he

could not resist. He was consecrated Bishop Coadjutor on September 28, 1938, the Feast of St. Michael and All Angels. His passing was just one week short of the twentieth anniversary of his consecration, and special services were to have been held at Grace Cathedral on that occasion. On that date in 1953, the fifteenth anniversary of his consecration, the entire Diocese did gather to do him honor, at a service which he always remembered with great happiness.

His accomplishments as Bishop of California are too well known to be accorded much detail here. He came to the Diocese at the very beginning of what the Bishop himself was fond of calling "the greatest mass migration in the recorded history of mankind." As literally millions of people came to California to make their homes, they found their Church waiting for them; sometimes meeting in rented stores or converted homes, but there! The fact that it nearly always *was* there is due in large part to the Bishop's far-sighted policies in purchasing land and aiding in the foundation of mission congregations. He loved to tell stories on himself in this matter, and often called himself an "ecclesiastical gambler." He particularly liked to

recall occasions upon which he had been advised against the purchase of some piece of land, only to buy it and find that it came to furnish the location for a thriving Church.

Many honors came to Bishop Block over the years. Perhaps the one that touched him most came in 1955, when the then British Consul General, Sir Robert Hadow, conferred upon him in the name of Queen Elizabeth II the decoration of Honorary Commander of the Most Excellent Order of the British Empire. The citation spoke of his contributions to Anglo-American friendship, and detailed his acts of kindness to British servicemen during World War II.

He was not without his share of honorary degrees, of course. These included Doctorates of Divinity granted by Virginia Theological Seminary; Roanoke College; and University of the South; a Doctorate of Laws from Washington University, St. Louis; and the Doctorate of Sacred Theology awarded by the Church Divinity School of the Pacific in Berkeley.

Throughout his Episcopate, Bishop Block gave generously of his time to the National Church, and at the time of his death was vice-chairman of the House of Bishops. He had served the National Council as Chairman of the Overseas Department for a number of years. In 1949, he and his Diocese played host to the General Convention of the Church, and it was at that time, in an inspired speech, that he was widely credited with the adoption of a greatly enlarged budget for the National Church. A close friend and confidante of many Bishops, one of his closest friends was the Rt. Rev. Henry Knox Sherrill, presiding Bishop of the Church. "I shall miss him terribly," Bishop Sherrill said, when informed of his death.

The death of a Christian is but an incident in his total life, but Bishop Block's occurred precisely as he would have wished. He had just begun the service which ordained to the Diaconate three candidates, Robert G. Pumphrey, Henry Jesse, Jr., and Charles Erickson, Jr. He was seated in full Episcopal attire in the Bishop's chair at the Gospel side of the Chapel of Grace. He had just begun the questioning of the ordinands. Suddenly, in his normal speaking voice, he said to Bishop Shires, "Bishop, will you continue, Sir?" They were his last words. A moment later, those clergy who were near him realized that he was unconscious, and, after a moment, they quietly carried him to the Cathedral sacristy, as Bishop Shires continued to read the words of the ordination service. They were joined by the Rev. Dr. Robert Livingston, vicar of St. Stephen's Church, Sebastopol, who is also a physician. As the writer of this article

James Albert Pike Becomes Fifth Bishop Of California Diocese

The Rt. Rev. James Albert Pike, Bishop Coadjutor of the Diocese since May, became the fifth Bishop of California immediately upon the death of Bishop Block on September 20. While formal installation services will be held at a date yet to be announced, Bishop Pike's episcopate will date from the day and hour of the death of his predecessor.

At services held in Grace Cathedral on Sunday, September 21, the close of the office of morning prayer was the signal for Bishop Pike's first appearance as Diocesan. As the Dean and Canons of Grace Cathedral went in procession to the "Bishop's door" in the north transept, Bishop Pike entered, and was escorted to the pulpit, from which he preached his first sermon in his Cathedral.

read the Litany for the Dying and the Prayers for the Departed from the Prayer Book, Dr. Livingston made his examination. As the prayers ceased, Bishop Block was pronounced dead. The Rev. Clarence Stacy, who was acting as Bishop's Chaplain, the Rev. Canon David Forbes and

the Rev. Albert Olson, rector of All Soul's, Berkeley, joined in the final prayers.

The following day his successor, the Rt. Rev. James A. Pike, preached at Grace Cathedral—his subject, "Eternal Life." He took as his text Bishop Block's own last words: "Bishop, will you continue, Sir?" "The things for which Bishop Block stood *will* continue," Bishop Pike said, "and Bishop Block is alive today—indeed, more alive than he has ever been." Those who heard Bishop Pike's sermon, seated as they were in the Cathedral, itself a monument to Bishop Block, felt that this was indeed so. The faces of the congregation, far from showing sadness, mirrored the happiness that was Bishop Block's at this triumphant conclusion to his earthly life.

Funeral services were held in Grace Cathedral on Wednesday, September 24. There was a memorial celebration of the Holy Eucharist, beginning at 9 a.m., with the reading of the Burial Office at 10:30. Hundreds attended both services, including most of his clergy, and laity from nearly every parish and mission. The Eucharist was celebrated by Bishop Pike, assisted by Bishop Shires and Dean C. Julian Bartlett. Bishop Pike and Bishop Shires read the burial office. Civic and ecclesiastical dignitaries marched in the funeral procession, to pay honor to one of the State's distinguished citizens. It was a fitting tribute.



HIS LAST CONVENTION—Bishop Block is shown seated between his Suffragan, Bishop Henry H. Shires, and his predecessor, retired Bishop Edward L. Parsons, in a photograph taken at Diocesan convention last January. This convention was the occasion of the election of James A. Pike to be Coadjutor Bishop of California.

The Bishop's Colleagues

PAY TRIBUTE...

Bishop Pike—

Bishop Block's death is a great loss to me, to the Diocese and to the whole Church. We have become devoted friends and I counted very much on working under him until his retirement and on his continued counsel long thereafter. He rendered great service to our Church in this Diocese and to the National Church during his episcopate. He will long be greatly missed by our clergy and people—as their chief pastor, as an inspiring leader, and as warm friend.

—JAMES A. PIKE

Bishop Parsons—

Bishop Block's loss is not only a loss to this part of the world but to the entire Episcopal Church. He was one of the leading American Bishops, vice chairman of the House of Bishops, and was for a long time Chairman of the Department of Missions of the National Council of the Church.

He has had a notable career in relationship to the expansion of the Church in this Diocese, and during the past few years has had to work under the tremendous handicap of poor health. He has been very courageous and has tried to do too much, which undoubtedly led to his sudden death.

—EDWARD L. PARSONS

Bishop Shires—

With the passing of Bishop Block the State of California has lost one of its leading citizens. His loss is even greater to the Episcopal Church. What he has done in building up the Diocese is attested by the fact that the communicant

strength has practically tripled during his episcopate. His outstanding contribution to the Church, however, lay not only in his administrative ability and missionary zeal, but in his distinguished personal qualities as a preacher and as a friend

and pastoral counsellor to his numerous clergy. California has had only four diocesan Bishops in its long life of one hundred and seven years and his episcopate has been one of the greatest.

—HENRY H. SHIRES



THEIR LAST MEETING—Sunday, September 7, Suffragan Bishop Henry H. Shires preached his last sermon before his retirement in Grace Cathedral. It was also the occasion for the last gathering of the four men who have served and are serving as Bishops of California. Left to Right, Bishop Block, Retired Bishop Edward L. Parsons, Bishop Shires, and Bishop James A. Pike, now Bishop of California. So far as is known, this picture is the last ever made of Bishop Block.—EXAMINER PHOTO.

BISHOP BLOCK ...

A Personal Tribute

By THE RT. REV. EDWARD L. PARSONS,
Retired Bishop of California

This I have called a personal tribute because I am not going over the ground of the distinguished work that Bishop Block has accomplished, but rather to speak of certain recollections of my own.

One group of reminiscences goes back to his coming among us twenty years ago. The other has to do with these last few years when he has had to call on his courage and strength to meet the handicap of his illness and the recurrences from time to time.

In 1938 it was well known in the Diocese that when the Convention met I would ask for a coadjutor, but as soon as that fact became known, of course, there began to be talk of possible candidates. After the Convention met and approved of my request, a very informal committee dealt with the problem of candidates. But long before that committee began to meet, I heard that many people had already turned to the thought that Dr. Block of St. Louis would be their choice. Indeed, I remember one of the leading clergy of the Diocese coming to me in great excitement. He said, "Such and such a diocese is going to elect a bishop before we shall have any time to get to our election. Many of us are afraid that they will elect Dr. Block. Would you not couple with your request for a coadjutor the suggestion that the Convention turn immediately without any waste of time to the election and elect the Bishop before we adjourn?" He urged it on me. He said, "We don't want to let Dr. Block slip past us and go to this other diocese. Can't you do something about it?" Of course, I laughed and told him it was something quite out of the question, but that revealed to me the feeling. When the committee decided to make no nominations from the clergy of the Diocese, because they are well known, and picked out three other candidates, it was hardly necessary to name the other two for everyone seemed to be turning instinctively to St. Louis. So, when the Convention met,

Dr. Block was nominated and elected on the first ballot. There was no question about his having the great majority of the Convention behind him and no one could have begun his work as Bishop with a more hearty welcome.

But the thing that was uppermost in my mind, and of which I spoke often to groups of people, was the fact that we were not electing another Presbyter who would gain dignity in position perhaps from the fact that the Diocese of California was in a strategic position with its See city one of the most famous in the United States. We had elected a man who already had achieved a position of distinction in the Church. He was a member of the Forward Movement Committee, a member of the National Council, an assistant secretary of the House of Deputies, and the rector of an immensely important parish in St. Louis. He had been among us as one of the famous preaching mission group which toured the country in the interest of rousing people to the significance of religion. When he accepted and was to come to us, we could feel not only happy in our choice but that he was bringing further distinction to the Diocese.

And so he began his work with a united Diocese, with a very cordial body of clergy who were happy to look forward to him as their Father in God, and with a great number of laity who knew of his already won distinction in the Church.

The years slipped by. He had to meet the exigencies of the second World War. He had to deal with the enormously rapid growth of California, people pouring in day by day to make their homes not only in the Los Angeles region but also in San Francisco and the Bay Area counties.

And then came the serious shock of his illness; the quick recuperation; the return of trouble, and the beginning of these last years when he had to face day by day the fact we all know but seldom think of, that life is precarious. I have many memories of these last few years;

memories of days when one would think he had never been ill at all, and days when one realized how he must be getting on with his work only with a courage from some other source than his own will. Again and again, when I had seen him or heard of his getting through with some hard bit of work and getting through with it only under difficulties and with great courage, it was then that my thoughts sometimes went to a sonnet of Matthew Arnold's, which possibly some of you who read this tribute may remember. It tells of how on one hot day he went through one of London's slums and

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And so he carried on—and if I may, I shall use those last words of his leave to us as an example of the courage and faith that never failed him when it came to the test.

Education Is Basic Need in Every Member Canvass; Laymen Do Not Understand 'Mission of Church'

National, Diocesan Structure 'Mystery' to Many

By THE EDITOR

EDITOR'S NOTE: This and the subsequent pages of **PACIFIC CHURCHMAN** were already in type at the time of Bishop Block's death. He would have expected the work of the Church to go on in his absence, and the Every Member Canvass is an important part of that work, indeed it was an aspect in which he often expressed the greatest interest. For this reason, the rest of **PACIFIC CHURCHMAN** is the same special Every Member Canvass edition which the Bishops and the editor had planned together. **R.E.B.**

The idea of the Every Member Canvass is comparatively new in the Episcopal Church. There are still many people who can remember hearing the term for the first time. In an earlier day, the Church sought support in many ways. Sometimes a wealthy family in a community would virtually underwrite the Church's entire support. Some Churches, particularly in the Eastern United States, were so heavily endowed that they were able to exist upon the income from their endowments. And many Churches taxed their collective ingenuity year after year to think of new "gimmicks", ways to raise funds from the people of their communities.

In contrast to this, the idea of the Every Member Canvass was a real step forward. First begun in individual parishes, it soon became a national activity within the American Church, and took official form. Uniformity of materials and methods, and the practice of having the Canvass in all Churches at approximately the same time each year were natural developments of the original plan. The Every Member Canvass is, at present, an absolutely essential part of Episcopal Church life. And it has been the means through which the problem of Church support has been placed where it belongs—in the hands of *all* of the people of the Church.

LOSING EFFECTIVENESS

Unfortunately, there is some statistical evidence that, in recent years, the Church has not been using the device to its maximum effectiveness. The evidence referred to is the fact that, for a number of years

now, there has been no significant change in the size of individual gifts to the Church in relation to the incomes from which the gifts come. In short, we have hit a plateau. The very familiarity and regularity of the Every Member Canvass seems to have bred a certain amount of indifference. Unfortunately, too, the plateau is a very low one. In the United States as a whole, the average Episcopalian gives to his Church only slightly more than one dollar per week. When one considers that we are, statistically, a fairly high income group, considerably higher than the national average, this figure looks very low indeed!

There are undoubtedly a number of

reasons for this poor response on the part of ourselves and our fellow Churchmen. Too many, in fact, to be detailed in an article of this scope. In general, however, there are three problems which seem to stand out in every discussion on the subject of Church giving. It may be well for us to consider them, and to ask ourselves if these or similar reasons have been standing in the way of our own stewardship practices.

HOW IS MONEY USED?

The first problem that arises seems to be lack of understanding of the uses to which the money is to be put. People whose Church membership is restricted



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LOSING EFFECTIVENESS

Unfortunately, there is some statistical evidence that, in recent years, the Church has not been using the device to its maximum effectiveness. The evidence referred to is the fact that, for a number of years

now, there has been no significant change in the size of individual gifts to the Church in relation to the incomes from which the gifts come. In short, we have hit a plateau. The very familiarity and regularity of the Every Member Canvass seems to have bred a certain amount of indifference. Unfortunately, too, the plateau is a very low one. In the United States as a whole, the average Episcopalian gives to his Church only slightly more than one dollar per week. When one considers that we are, statistically, a fairly high income group, considerably higher than the national average, this figure looks very low indeed!

There are undoubtedly a number of

reasons for this poor response on the part of ourselves and our fellow Churchmen. Too many, in fact, to be detailed in an article of this scope. In general, however, there are three problems which seem to stand out in every discussion on the subject of Church giving. It may be well for us to consider them, and to ask ourselves if these or similar reasons have been standing in the way of our own stewardship practices.

HOW IS MONEY USED?

The first problem that arises seems to be lack of understanding of the uses to which the money is to be put. People whose Church membership is restricted



to attendance on Sunday and at occasional social affairs are often members of a Church for years without ever knowing or caring about the administrative details of their congregational life. Just the other day an active Churchwoman said casually, "well, after all, about the only expense our congregation has is the Rector's salary." Rectors and vestries, accustomed to dealing with the exigencies of the budget, do not realize how many of their people might tend to agree with this unthinking statement. Not realizing, they do nothing to counteract this kind of ignorance. And the result is that many Churchmen go on from year to year unable to imagine what their Parish is doing with its budget, or, worse still, not even knowing what the budget is.

As I write this article I have on my desk the annual parochial report of the home parish of the woman whose remark is quoted above. Her rector's salary is \$5,400 per year. Pension payments, housing, car allowance and so on bring the figure to perhaps \$8,000. In 1957, this Parish received—and spent—an amount in excess of \$30,000. It would hardly seem fair to refer to the Rector's salary as the "major item" in such a budget as this!

Among the items which our friend had overlooked we might include: Office expenses; taxes on the rectory; books, printing and stationery; Church school materials; altar supplies; telephone; maintenance on all buildings; heat; lights; water; etc., etc. Furthermore, this particular congregation is still paying—and will be for several years yet—on a new parish hall which was completed a year or two ago. These payments alone come to some \$10,000 per year. And we have not even mentioned the Parish's obligations to the Diocese—some \$3,000 more, in this particular case. The odd part of this story is that, had the woman been reminded of any of these items individually she would not have been surprised. She would have admitted that perhaps she *had* overlooked a few minor items. But it apparently had never occurred to her that these "minor items" together with some major ones she had also overlooked add up to make the bulk of the Parish's budget.

EDUCATION IS NEEDED

It seems fairly certain that we need to be doing more educationally, to help the members of the Church to understand how their money is being used. While publishing the budget is probably essential, it is often not enough. It needs to be interpreted, in sermons and at parish meetings. Some way must be found, in many cases, to make the figures "live." The people of the Church have a positive right to be informed of these matters



Informal discussion at Stanford Canterbury Club. Diocesan College Work is only one of the many concerns which must be financed at the Diocesan level. This work is made possible by the quotas and assessments of the parishes and missions.

in detail.

Also, there needs to be education on something more than the present budget. All too often, Parish budgets simply represent the minimum amount with which that Parish can continue to function. Often this is disgracefully little. The Rector of any parish in the Diocese of California would be the first to admit that his Parish is only scratching the surface of the work that needs to be done in his community. Evangelism programs, parochial schools, new buildings, extra staff—many of our parishes would like to have these things, but sadly conclude that they "can't afford them." Something must be done to help the members of the Church to see not only the demands of present activities, but also the demands of Christ upon His Church. If one considers the Parish's activities in the light of Christ's words, he cannot avoid the stunning conclusion that no Parish in this world can ever have "enough" income. "We have all the money we can possibly use" is nothing more nor less than a direct denial of the Divine Commission. There is always work to be done, and there always will be. No other interpretation is possible of Christ's missionary commands to his people.

DIOCESAN BUDGET

To return to our friend, and her incomplete understanding of her Parish's budget, we must admit that one item *might* have startled her, namely the matter of Diocesan support. Many people in the Episcopal Church are intensely

parochial, and have little awareness of the Church at the Diocesan level. Certainly they know nothing of the expenditures involved in its budget. Part of the fault is perhaps that of the Parish clergy, who become so concerned, understandably, with their own problems that they neglect to inform their people of Diocesan activities. But it must also be admitted that members of the Diocesan staff have the primary obligation here. Just as the Parish must interpret itself to individual members, so the Diocese has a real responsibility continually to interpret itself in turn to the Parishes, and to keep them informed of what is being done in their name and on their behalf.

A careless platitude is often heard, to the effect that "supporting the Diocese is the price we pay for being Episcopalians." Actually, there is little truth in it, for every major denomination, without exception, has found it necessary to develop at least a similar organization. If a Church is to be at all strong, there must be some method for the individual parishes to come together for group action, to accomplish the things that they cannot do alone. To paraphrase another platitude, "if we did not have Dioceses, it would be necessary to invent them!"

Perhaps the most important single Diocesan activity is in Diocesan missions. Many of our Churches are supported in large part by Diocesan aid, which is to say, through the money pledged by the Parishes. Obviously, this money must be

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Why a Diocesan Policy?

By THE REV. JAMES P. SHAW, S.T.M.

Priests and laymen of the Episcopal Church are awaiting the reports of the deliberations of the Bishops at the Lambeth Conference. While it is well known that Lambeth is not a "policy making" body in the legal sense, the recommendations and conclusions of the Bishops will have great weight in the formation of specific policies and programs in all or most of the Churches in communion with the Church of England. Because of the great moral suasion of the several reports it is safe to say that the Bishops *do* determine policy within the Episcopal Church.

To those coming into the Episcopal Church from the sometimes more structured 'free' bodies, the church presents a bewildering picture when seeking to understand policy making. When can it be said 'this is Diocesan policy?'. Gradually one begins to comprehend the workings of the three-fold source of authority, those of biblical validity, reasonableness, and the long practice (and testing) of the church. After this it is possible to understand the making of policy within the freedom of the church because the moral suasion from above, the Bishops, and from below, the great body of communicants, is an operative force that literally makes diocesan policy.

The Diocese of California has entered the second year of a specific program which we identify as a Diocesan program in the field of Christian Giving. The teaching of the Tithe as the Biblical standard did not originate with the Department of Promotion. Nor did it originate with the Diocese of California. Indeed it did not originate with the Episcopal Church. How then did this program become a Diocesan program and policy? Despite the ancient origin of the Tithe and its long use by the Christian Church many people react as though it were a new doctrine. Some have said that we were introducing something new, something alien to the modern church. In reviewing the steps that lead to this program it becomes increasingly evident that we could do nothing but teach the Tithe. In the course of the Every Member Canvass Workshops last year we were somewhat surprised to discover a great desire for help from the Department along the lines of a standard. Many clergymen and laymen were personally committed to the standard but felt in isolation because they lacked specific programs for

implementing the Tithing standard. Experience since that time has led us to an obvious conclusion, to a fact that has been demonstrated in other fields.

LAYMEN WANT STANDARD

In fund-raising the fact emerges that laymen want and welcome an objective standard. An interesting sidelight to this is the report of a well known Social Psychologist. Dr. Kurt Lewin was perhaps the best known and most respected practitioner in the field of Action Research and Group Dynamics. He pointed out that many social agencies and civic groups are ineffective because they are in a fog, not knowing the present situation, not knowing the dangers, and not knowing what is needed to be done. He pointed out that learning is impossible in a field that lacked objective standards. What is true of social and civic organizations is equally true of the church.

For many years the literature of the church was based on generalization; hence there was no possible means of measurement of achievement and no possible relationship to any objective standard. Thus the church developed a "standard" by default. This gave rise to the "dollar-per-week pledge" regardless of the needs of the individual or the church.

We firmly believe that laymen sensed this situation and were seeking remedies. While some of them found it difficult to accept the concept of Tithing, at least at first hearing, many of them recognized

that the standard filled the gap in stewardship teaching. On several occasions in this Diocese, laymen have taken the lead in trying to make the parish a truly Tithing body. Where this has happened the results have been outstanding. Because there is no substitute for the lay leadership in this or any other program we cannot overlook the implications of the Tithing program becoming a truly 'lay led' program.

Because the laymen have recognized the validity of the program and because any development must be accomplished by the wholehearted cooperation of the laymen we believe it accurate to say that the Tithing program is, in fact, a Diocesan program because it arises from a long felt need of the laymen themselves.

BISHOPS MAKE STATEMENTS

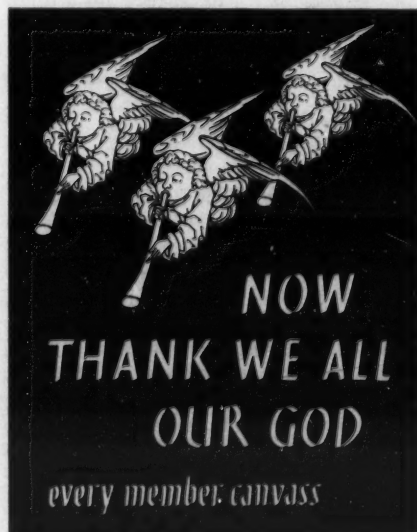
The Diocesan mailing piece contains the statements of Bishop Block and Bishop Pike. Certainly we all recall the clear call issued in the Convention Address of Bishop Shires last year and in the preceding years. It should be noted that the Department is trying to give substance to the practice and precept of all the Bishops. In both statements in the mailing piece the Tithe is defined. In neither case does either Bishop say that anyone *must* do this. Rather they set forth a standard, and as with the Lambeth reports, their statements carry the weight of moral suasion. The Department is implementing the wishes and beliefs of the Bishops. Therefore at this level the Tithing program is a Diocesan program and policy because the Diocese is following the teachings of its Bishops.

The Diocesan Council unanimously passed the following resolution at its regular meeting, July 16, 1958,

"Resolved, that the Bishop and Council of the Diocese of California offer their approval and wholehearted support to the Department of Promotion in its attempt to impart a mature and Christian Standard of Giving to the Churchmen of this Diocese; and that they commend and encourage the Department of Promotion on these specific elements of its program:

1. The Education of the Laity, that it may understand the Mission of the Christian Church, and its

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New Departure in EMC MATERIALS

Each year the Department of Promotion of the Diocese of California has produced printed materials for use in the Every Member Canvass. For the past several years these materials have been designed to supplement the materials produced by the National Council of the Episcopal Church. In general, they have dealt with "needs". Where the national material has dealt with opportunities in general, our Diocesan material has been concerned to stress immediate and specific needs within the Diocese of California.

This year, however, the materials produced by the Diocesan Department represent a "new departure." In view of the rapidly increasing interest in the Tithing Standard expressed in many Diocesan Churches, and in response to numerous requests, it was felt that material dealing directly with this standard was badly needed. At the same time, many Diocesan Churches have expressed dissatisfaction with Canvass methods currently in use, and have asked for guidance in this area. With this need in mind, the Department has now made available its new "Handbook for a Parish Canvass", which should prove itself useful this fall.

MAILING PIECE READY

To help interpret the Tithing Standard to the Diocese, the Department has produced a small brochure which will be available for distribution to every Diocesan Churchman. This brochure will contain statements by Bishop Block and Bishop Pike, the Diocesan Council, and a group of Diocesan Clergy, chosen at random. The Bishops and Clergy witness to their own practice of Tithing and tell why they follow it; the Diocesan Council's statement is the official statement of policy which, in effect, makes the Tithing Standard a Diocesan project.

Chief purpose of the brochure is to stimulate thinking on the subject and, quite frankly, to remove the concept of Tithing from the level of the abstract and to make it personal. "Who is actually able to be a Tither?" is a question which has often been asked. This brochure will help to answer it, for the contributors have identified themselves as men who follow the practice. Their reasons vary greatly. One Rector writes, "I Tithe because it is so much fun," while a missionary priest says "I believe that Tithing is

the will of God." Not all of the contributors have found the practice easy. One man's statement begins, "It's tough, Tithing on a small income," while another admits "there was a time in my ministry when I . . . thought I could not afford to Tithe." Most laymen have doubts of the same kind. It is hoped that these statements will help to resolve them.

Canon Richard Byfield, who designed the brochure, stressed the fact that its contributors were chosen at random. "No one should think," he said, "that because his own Rector or Vicar has no statement in the brochure, he does not follow the practice of Tithing. Actually, more than twice as many statements were available as we were able to use, and since the brochure has been distributed to the clergy, several more priests have expressed their disappointment at not having been asked to contribute." Main consideration in selecting the contributors, Canon Byfield added, was the question of geographical distribution. Men furnishing articles represent every Convocation in the Diocese, and an attempt was also made to achieve some balance between Parish and Mission clergy. "We do not really know at this point," Canon Byfield said, "what proportion of Diocesan Clergy are Tithers, for a man's pledge is between himself and his God. However, when any man, Priest or layman, is willing to identify himself as a Tither, then his witness becomes of great value to others."

Sample copies of this brochure are presently in the hands of Clergy and canvass committees, and the Department of Promotion is accepting orders for them in any quantity.

NEW CANVASSER'S HANDBOOK

In preparing the "Handbook for a Parish Canvass," the Department of Promotion has drawn upon the skills and experience of Staff Member James P. Shaw, who, before becoming a Priest in the Church, was associated with a Church Canvassing firm. According to the Rev. Mr. Shaw, the matter of Canvass organization has been too widely neglected, to the great detriment of canvass programs and results. "Spirit alone is not enough," he declared, "and we have seen many canvasses fail in Churches where the spirit and motivation were of the best. They

have failed simply because the organization has broken down at some key point. It would seem that, if people really intend to give to their Church, they would do so despite a poor organization. In actual fact, this is not true, and a poor organization can do more to cut results than almost any other factor."

In format, the "Handbook for a Parish Canvass" is a sixteen-page printed booklet. It is not designed for mass distribution, but will be used by the Canvass Chairman and his committee. A complete canvass organization is suggested, beginning with initial analysis of the congregation and ending with a follow-up program. It is designed in such a way that it may be followed, step by step and "to the letter" by any congregation which desires to do so.

"PRE-BUDGET" CANVASS

The Rev. Mr. Shaw pointed out that there is little in the "Handbook" which will be new to most Canvass Chairmen, but added that, in many cases, the practices suggested are not being followed. In this Diocese, for instance, many Canvasses, perhaps most, are conducted on a "budget" basis. Under this method the Vestry or Bishop's Committee sets a minimum budget for the following year, and publishes this. The Canvass is then held, and the "goal" is whatever "dollar amount" the budget suggests. For several years the National Council material has stressed the idea of a "pre-budget" Canvass, in which the budget is made up *after* the pledges are in, and in which no "dollar amount" is ever mentioned as a goal. In the "Handbook" a third method is suggested, which really combines the best factors of these two. A Church following the "Handbook's" suggestion will analyze its congregation, and determine its "potential giving ability." In every case, this will give a "dollar amount" far in excess of any present budget. Mr. Shaw pointed out. Unlike a pre-set budget, this "dollar amount" provides a realistic goal for a Canvass, in terms of that particular congregation's real ability to give. With this amount as a "goal," most Churches will far surpass any previous giving record they have achieved.

The "Handbook" lists nine separate steps as being essential to any successful

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Why We Have A STANDARD

By THE REV. CANON RICHARD BYFIELD



"When a pledge is made in prayer, and in relation to a standard, it will be a good pledge for that family."

One of the chief problems which has faced us in interpreting the Tithing standard to the Diocese of California has been the ancient theological question of "Law and Grace." "If we are really under Grace," the question goes, "then how has the Church any right to suggest a specific Law as to how much we should give?" In terms of New Testament theology, the answer seems to be that the Church has no such right. But actually, the key to the question lies in the meaning, to us at this time, of the word "Law".

In Old Testament times, the practice of Tithing was apparently thought of as the "Law of God" in its fullest sense. Jesus Himself, in Matthew 23:23, seems to accept the Tithe as being among the things which are taken for granted in the life of a religious man, when he says, "these things you ought to have done without neglecting the others." Certainly no Jew of Jesus' time would have considered the practice of Tithing as anything particularly meritorious or sacrificial. This was one of the minimal things. If he didn't Tithe, he was a lawbreaker, and knew it.

ST. PAUL AND "LAW"

It was St. Paul's attitude toward the Law which furnishes us with the beginning of our own understanding of it. For St. Paul says, quite flatly, in the Epistle to the Romans, that "Law" is equated with Sin and Death, and that it is a "power" from which Christ, by His death, has saved us. Having said this, though, he immediately says that the Law is "of God," and, therefore, good. From this apparent confusion, one finally realizes that it is not so much the letter of the Law, but rather man's own attitude toward the Law which has undergone the change. While St. Paul himself doesn't use the word, we might suggest that for him the old Law has become, in Christ, something like a "Standard."

As St. Paul himself says, freedom from Law is not the same thing as license to sin. A "good man" is still a good man, even when he is free from the law. The point is that he is good for a somewhat

different reason. Christ in fact furnished the principle in the famed "Summary of the Law". From now on the Law, even such important parts of it as the Ten Commandments, are really "Standards". They are the "yardsticks" by which we can measure our own behaviour to see if it is in keeping with God's minimal demands. We avoid murder, for instance, not because there is a Commandment against it, but because we want to do the Will of God as expressed in Jesus Christ. The fact that there IS a Commandment against it serves us as a guide. We know that if we murder someone, we are not fulfilling the principle of "loving our neighbor as ourselves". The same thing is true with the other Commandments and Old Testament Laws.

THE CHURCH'S "STANDARD"

The Christian Church has, of course, insisted upon "Standards" for its people from its earliest days. The Ten Commandments; certain things which are implicit in these Commandments, e.g., regular Church attendance; and a whole body of Canon Law, through which basic principles are applied to all conceivable cases. In general, no one has questioned the Church's right to hold such standards, many of which are at great remove from any actual Biblical injunction. So long as they are presented as "Standard" rather than as "Law" there is no disagreement. If the Church said that attendance at service every Sunday was necessary to Salvation, this would indeed be "Law". It has not gone so far, and thus we are dealing with a "Standard" instead. While there is a great deal more that could be said on this question, this statement will cover the basic principles that are involved.

To turn, now, to the question of the Tithing standard, certain things become apparent. The most important is this: that we are dealing with a standard, rather than with a "Law of God". Tithing is not "generally necessary to salvation", and to pretend that it is would be both inaccurate and wrong. It is, however a Biblical Standard—and, as such, certainly must be

given serious consideration by every Churchman.

The Church has always said that one of the duties of a Christian is to "Give for the spread of Christ's kingdom." Indeed, through most of its history it has taught the standard of the Tithe, and this standard was expressed as Canon Law for many hundreds of years. In point of fact, it has been only in the past few centuries largely since the Protestant Reformation, that the Standard has been neglected. Far from being a "new thing," Tithing has been part of Church life since its beginning.

SACRIFICIAL GIVING

In very recent years, the Church has used the phrases, "Proportionate Giving" and "Sacrificial Giving" in its Stewardship teaching. The inadequacy of these phrases lies, not in the phrases themselves, but in the interpretation they receive from those who use them. If every family in the Diocese of California were giving "Sacrificially", the teaching of a Tithing Standard would be unnecessary. In point of fact, however, the average gift in the Diocese of California in 1958 will not be as much, in dollar amounts as the habitual smoker spends upon tobacco! While many sacrificial gifts are included in this average, it will be obvious that, statistically, at least, this is not sacrificial giving. It is in relation to these actual performance figures that the need for a definite standard becomes apparent. It is in response to this need that the Tithing Standard has begun to be taught in the Diocese of California. It is not a "new law;" indeed, it is not a "law" at all. Instead, it is a Standard; a Standard against which each of us can measure our "Sacrificial Giving" to see if the amount we give is really "Sacrificial" for us.

If we agree that the Church has a right to teach a Standard in this area of life, as it obviously does in every other, then only one question remains, namely, "What shall the Standard be?" Admitting that standards other than the Tithe have been taught in the past, it seems important to

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Some Questions About TITHING

EDITOR'S NOTE: The November, 1957, issue of PACIFIC CHURCHMAN carried a group of "Questions and Answers" which were widely reprinted in Parish Canvasses. In response to many requests, these questions are here repeated. Most of them are questions which first arose during the Every Member Canvass meetings sponsored by the Diocesan Department of Promotion. The answers are supplied by Department members.

Q. Where do you get the figure of 10 per cent for a Tithe?

A. Originally appearing in the Old Testament, it was the standard for Judaism from about 800 B.C. onward. By Jesus' time it was so widely accepted that Jesus himself said little about it. In Matthew 23:23 and other passages it is obvious that He accepts this standard as binding. In any case, as Bishop Block has pointed out, "we see no place where Jesus ever revised the Old Testament standards downward." The Tithe has been accepted by the Christian Church since its beginnings, although it has been taught with varying degrees of intensity through the years.

Q. Does my Tithe include my gifts to charities?

A. Of course, there is no Biblical evidence on this point. Common sense would seem to say that *bona fide* gifts to charities other than the Church may be deducted from the Tithe. For example—a family would figure its own Tithe, then subtract the gifts that it makes to Red Cross, United Crusade, etc., and pledge the rest to the Church. Statistically, the average family gives a surprisingly small percentage of its total income to charities, however.

Q. Is the Tithe figured before or after personal income taxes?

A. Once again this question has no Biblical answer. Consistent with the standard, however, it would seem that the Tithe should be based on "adjusted gross income" BEFORE personal income tax. Very little of one's tax dollar goes toward what can strictly be called charitable purposes. Most is spent upon national defense, veterans' affairs, and foreign aid.

Q. Is the Tithe really the standard for Episcopalians in this Diocese?

A. The Tithe is a Biblical standard. No Church group, including the Diocese

of California, would seem to have any right to vary this standard in the interest of expediency.

Q. I have heard of "modern Tithes" based upon five percent of one's income, and taking into account the number of dependents a family may have. Is it permissible to figure my Tithe upon one of these charts?

A. Every family must arrive at its own pledge in prayer. If a family, under God, can say "this much I can do, and no more," it is not for anyone else to decide if this is a good pledge for that family. We are not under law, but under Grace. One must question the right of any group, however, to publish a "table of Tithing" which is different from the Bible standard. We would feel that a "Tithe" is one thing, a generous gift another.

Q. Do you mean to say that a family with a certain income should pledge the same as every one else with that income, without regard to special expenses that it may have?

A. The dollar amount of each pledge is up to the individual family. We are talking about a standard. We have talked to men for whom a complete Tithe would still not be sacrificial. Generally speaking, the Tithe is a MINIMUM standard. A person with a high income, or with small expenses, would want to do more than a Tithe in some cases.

Q. You speak of "token giving" in the Diocese. What does it mean?

A. Any pledge is a "token pledge" which is not made in prayer, and which does not bring a real spiritual impact upon the family making it. "Give till it hurts" may be an old saw—but a pledge which is not felt in the family economy is unlikely to have any real effect upon the giver.

Q. Do you really mean that I should make a pledge which would force me to give up things that I may want and need?

A. This would seem to be the only possible basis upon which a pledge should be made.

Q. What about families with low incomes? Can they pledge upon this basis?

A. In point of fact, families with low incomes in the Diocese of California are at present the highest pledgers, both in dollar amounts and in percentage of in-

come. The parish which, to our knowledge, most nearly approaches the Tithe as a standard, is located in an area where the average income is nearly 25 percent less than the national average income. The story of the "widow's mite" may be helpful here.

Q. I have heard people say, "A Tither actually has more money." How could this be possible?

A. Many people have told us that, upon becoming Tithers, they found that they were better stewards of the money that they had. They don't really have more money—but they are more careful with their money. If we really believe that "All we have comes from God," then "Stewardship" means taking care of the money that we keep as well as the money that we give.

Q. Isn't this just an ideal? Can anybody really reach the Tithe?

A. More people, both clergy and lay, are Tithing in this Diocese than anyone realizes. There are few churches without someone in them who is moving toward this standard or who has reached it.

Q. Won't people be kept away from the Church by hearing of this standard?

A. The Church has many difficult standards. This is one of the few that she has been willing to lower in the past. The Church would seem to need, not more people, but more Disciples!

Q. Is this standard really accepted in the Episcopal Church?

A. There are many answers to this question. The Episcopal Church is not at present a Tithing Church, which means that the standard is not accepted in terms of behaviour. On the other hand, the House of Bishops has specifically rejected a statement recommending "proportionate giving" and called for a statement which would specifically mention the Tithe. Hence it is an accepted standard in that sense.

Q. What about the program of the Church? If our parish Tithed, we would have so much more money than we have that we wouldn't know how to spend it. Does the Church really need this much?

A. There are literally hundreds of things which the Church is unable to do for lack of funds. Perhaps each parish

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Danville Church Opens New Parish Hall

Dedication of St. Timothy's Episcopal Church's recently completed parish hall on Diablo Rd., Danville, was held September 6, with Bishop Henry H. Shires, officiating. Completion of the parish hall, which is the first unit in a master plan, is the realization of a dream which began 5 years ago in September, 1953. At that time St. Timothy's, comprised of approximately 25 families, was started as a parochial mission of St. Paul's Episcopal Church, Walnut Creek, under the guidance of the Rev. Wilfred Hodgkin. Services were conducted by students from the Church Divinity School of the Pacific, Berkeley. 1954 brought Diocesan Mission status in January and six months later in July a full-time vicar was appointed to St. Timothy's in the person of the Rev. W. H. Goodall. Continued growth forced the mission to move from the Recreation Hall on Front St., to the Veterans' Memorial Hall in January of 1955. Purchase of a building site, a fund raising campaign, groundbreaking ceremonies with subsequent construction followed in consecutive and rapid order. At present, almost 200 families call St. Timothy's their church home.

Former Bexley Dean Is at Walnut Creek

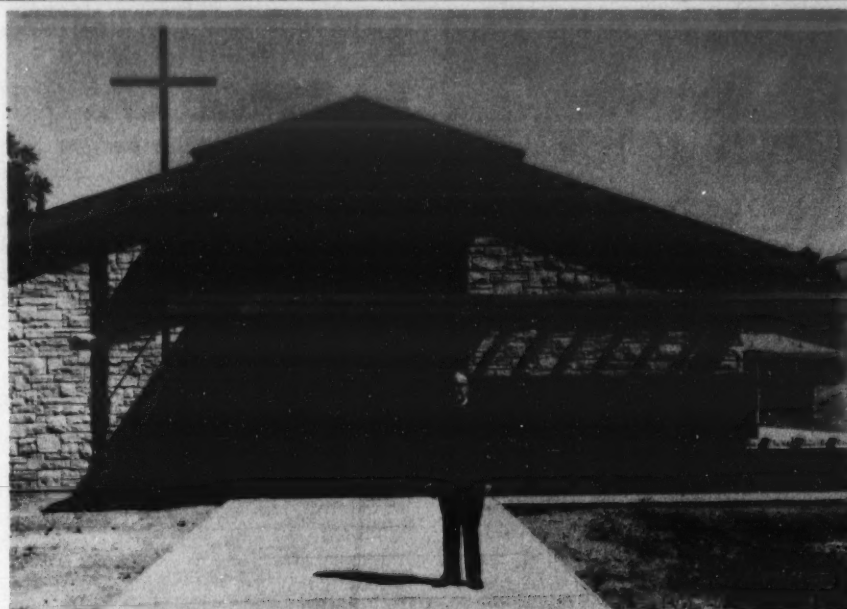
The Very Rev. Corwin C. Roach, former Dean of Bexley Hall, the Divinity School at Kenyon College in Gambier, Ohio, is serving as *locum tenens* for the next year at St. Paul's, Walnut Creek, during the absence of the Rector, the Rev. Wilfred H. Hodgkin. Dean Roach is a graduate of Yale Divinity School and holds the degrees of B.D., M.A., and Ph.D. He is an Old Testament scholar, author of books on preaching and a regular contributor to national church magazines.

The Rev. Mr. Hodgkin is on sabbatical leave in Canterbury, England, with Mrs. Hodgkin and their four children. He is studying at St. Augustine's College for priests in the Anglican Communion.

The Rev. Robert Tsu will continue as Curate at St. Paul's.

Stanford Chaplain Requests Names of New Students

Clergy in the Diocese who have parishioners registering at Stanford University this year are asked to contact the Rev. John W. Duddington, Episcopal Chaplain, without delay. The Rev. Mr. Duddington is anxious to contact all Episcopal students, and especially those who come to Stanford from Churches within the Diocese. He may be addressed at Canterbury House, 1176 Emerson St., Palo Alto.



The Rev. William Goodall is shown standing before the new Parish Hall recently dedicated by the Congregation of St. Timothy's Mission, Danville.

'New Faces in New Places' Swamp 'Churchman': But Here Is the List

Editor's Note: An important item of news in each month's issue of **Pacific Churchman** concerns clerical changes. When a congregation calls a new rector, or receives a new vicar, we feel that this is **News** with a capital "N", and deserves a lengthy story, in which the Priest involved is introduced, or perhaps re-introduced, to the entire Diocese.

In the summer and fall months, however, an unprecedented number of changes have taken place, and in a special edition of **Pacific Churchman** such as this there is simply not room to give these changes the space they deserve. Therefore, it seems best, in the interests of keeping our readers "up to date", simply to list the changes in this issue. The November issue of **Pacific Churchman** (in which, of course, there will be lots of space!) will contain the complete stories, with appropriate pictures, etc. We're sorry, but this seems like the best course!—REB.

The Rev. Francis W. Read, who has been rector of St. Stephen's Church, San Luis Obispo, since 1947, will become vicar of St. Matthias' Church, Seaside, and of St. Dunstan's Church, Carmel Valley. He replaces the Rev. David Hill. His successor has not yet been chosen.

The Rev. George Eppley, who for the past several months has been Assistant

at St. Mark's Church, Palo Alto, has been appointed to the "Paso Robles Field," with special responsibility to the work at Atascadero. He replaces Mr. Robert Pumphrey, who served for a brief time as lay-reader in charge at Atascadero.

The Rev. Samir Jamil Habiby, newly-ordained in June, has also been assigned to the "Paso Robles Field" and will serve as vicar of Jolon and San Ardo. He replaces the Rev. Norman H. Boyd.

The Rev. David Hill, vicar of St. Matthias', Seaside, since 1953, has become rector of All Saints' Church, Carmel. He replaces the Rev. Angus Dun, who has left the Diocese.

The Rev. Harvey E. Buck, former rector of St. Paul's Church, Santa Paula, in the Diocese of Los Angeles, has become rector of St. Mary's By-the-Sea, Pacific Grove, replacing the Rev. John Powell. **PACIFIC CHURCHMAN** has already carried notice of the Rev. Mr. Powell's move to St. Andrew's, San Bruno.

The Rev. Thomas A. Bogard, formerly Curate at St. Francis', San Francisco, has become rector of St. Stephen's, Gilroy, replacing the Rev. Fred Daglish, who retired from the ministry in the spring.

The Rev. Norman H. Boyd, former Vicar of Jolon and San Ardo, has been appointed assistant at St. Mark's, Palo Alto, under the Rev. Canon Edward West. He replaces the Rev. George Eppley.

(Continued on page 15)



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Some Questions About Tithing

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New Departure

(Continued from page 8)

canvass. These are: 1. Set the standard and teach the motivation; 2. Analyze the parish and discover its potential; 3. Prepare for the canvass thoroughly in advance; 4. Chart the organization and set it up; 5. Recruit and qualify the top leaders; 6. Establish and follow a Canvass Calendar; 7. Recruit, qualify, and train the canvass workers; 8. Canvass the congregation; 9. Analyze results and follow up. Practical instructions are afforded for the carrying out of each step.

MORE EFFORT REQUIRED

In recommending the "Handbook" to Parishes and Missions of the Diocese, the Director of the Department of Promotion said, "The Department is aware that such a canvass organization will require a great deal more effort than many Churches are currently giving to their Canvasses. On the other hand, this method has already been tested by the Department in several Parishes and Missions in which Mr. Shaw has directed Canvasses. Without exception it has increased the pledging of the Congregation, in some cases in a spectacular way. We would be foolish to suggest that we have found a 'perfect method.' Many improvements are no doubt possible. But we have found a method which is very useful in this Diocese at this time. It is on this basis that we recommend it to the Churches of the Diocese of California."

According to Mr. Shaw, the various fund-raising firms which abound in this area have made a "big business," largely through "selling" a similar Canvass method. "A fund-raising firm can do very little about the motivation or spirit which activates a parish," he explained. "What it can and does do is to put the Canvass on a highly efficient basis through organization, thus helping the parish to achieve the potential it already had. In the 'Handbook', it has been my intention to make available to every Canvass Committee the essentials of such a canvass organization. While a professional firm, devoting full time to a canvass, can perhaps accomplish a greater dollar amount in a single canvass, the cost of such a canvass is also correspondingly high. Most parishes do not feel justified in such expenditures, particularly when no building fund or other major item is involved. By using the 'Handbook', any congregation can provide the organization for itself at little or no cost. We hope that the Parishes and Missions which decide to follow the method will furnish us with reports. Such reports will enable us further to improve it in later editions."

"Education Is Basic Need"

(Continued from page 6)

administered. The Diocesan Treasurer's office, which administers these funds, and many others, at present requires three full-time employees. And yet this is only one of the Diocese's many functions.

DEPARTMENT ACTIVITIES

The Department of Christian Social Relations expresses the concern of the individual Churches for the institutional life of our communities. Any Parish priest who is confronted with a problem in this area is able to call upon this Department for help. Finding homes for unwed mothers; placing refugees; helping men and women to find employment; supervising work at several settlement houses and clinics; maintenance of chaplaincies on part-time basis in a number of hospitals; any of these things would be difficult or impossible for the Parish clergyman. And yet these are only a few of the matters handled by the Diocesan Department. This Department requires two full-time people, one of them a clergyman, as well as the services of a number of volunteers.

Very few parishes are able to employ Directors of Christian Education, and yet this is a rapidly growing and changing field. Through the Department of Christian Education, the smallest mission can call upon trained personnel to help them in any problem in this connection. Parish Life Conferences, Missions and Institutes; Daily Vacation Church Schools; Church School curricula and teacher training; the summer conference program at the Bishop's Ranch; adult education; these

things and many others are handled by this Department, which currently employs two people, both on a part-time basis. This Department is slated soon to have a full-time director, a change which will greatly increase the Department's effectiveness.

The activities of the Diocesan Department of Promotion received considerable notice in connection with Bishop Pike's consecration, and this event provides a good example of that Department's work. In this age of modern communication, it is no longer possible simply to plan an event, and trust that it will be publicized. Virtually every newspaper in the Diocese carried numerous stories on this event; most of them were written, at least in their essentials, by the Department staff. Televising of the consecration, a full hour and a half of valuable Television time, required hours of negotiation with the stations, as did the re-televising of the service at a later date throughout the entire state. Even such minor details as brief courses in "Church manners" for the reporters and photographers covering the event had to be thought of and provided. And yet this type of activity represents only one aspect of the Department's work.

Publication counselling to parishes, missions and diocesan institutions; Every Member Canvass training, and the material that goes with it; financial analysis and advice to parishes and missions; conducting of special campaigns for building funds and other needs within the individual Churches. These are only a few more of the Department's activities. PACIFIC CHURCHMAN itself is produced by the Department of Promotion, as one means of informing the Parishes of Diocesan activities as well as those of other Parishes. The one full-time and two part-time staff members in this Department are not enough, and this Department also is hopefully slated for a full-time director.

OTHER DEPARTMENTS, TOO

While the Departments mentioned are the only ones that have salaried directors, there are many more Diocesan Departments which serve the entire Diocese faithfully and well—and which require a budget if they are to do their work. Most obvious, perhaps, is the Department of College work, whose present budget would have to be at least doubled if even the major colleges in the Diocese were to be provided with chaplains and facilities. But there are also such departments as Evangelism; Finance; and missions; while their budgets are not so large as some, they also do an important work, and, of course, add to the expense of the Diocesan organization.

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Why a Diocesan POLICY?

(Continued from page 7)

needs to the community, the Diocese, and the World.

2. The training of Canvass Chairmen and the Canvassers for the purpose of conducting Canvasses along lines which are in keeping with the Teachings of the Christian Church.
3. The holding up to the Churchmen of this Diocese the Principle of Sacrificial Giving, as expressed in the Biblical Tithe."

Thus the Council has expressed itself and thus the standard follows the logical step from clergy and laymen, with the Bishops to formal action by the governing body of the church. We believe this represents the real progression of events in a democratic system whereby policy is made. It is not imposed from above, it grows from the needs of the people. It is not enacted as law but as a measuring stick.

"Education Is Basic Need"

(Continued from page 14)

Including the Bishops, there are at present five clergymen and seven lay people who are in full-time salaried positions in the Diocesan offices. Each of them is doing work which is essential to the individual Parishes which make up the Diocese.

It would require another article to detail the work of the National Church. Suffice it to say that the ignorance of many Episcopalians on this subject is even greater than their ignorance of their Diocese. However, it should be pointed out that, just as the Parishes contribute to the support of the Diocese, so the Diocese, in turn, supports the National Church. From the Diocese of California each year goes more than \$100,000 for this purpose alone! And the National Church organization, too, is essential to the life of the Church.

NATIONAL SERVICES

Briefly, what the Diocesan Departments do locally, similar departments accomplish on the national level. In addition, the entire overseas missionary effort is administered here. The Seabury Series of Church school curricula; the many national television broadcasts which are seen locally; national newspaper publicity; laymen's work; Every Member Canvass material; once again, these are only a few of the things the National Church and its salaried employees manage to accomplish.

A great deal must be done to familiarize the people of the Episcopal Church with facts like these. No one is likely to pledge generously if he cannot see how his pledge is used. There is a great educational job to be done, and the Church must undertake it.

The third factor which seems to effect Church giving adversely will be mentioned very briefly, since it is dealt with in more detail in another article in this issue of *PACIFIC CHURCHMAN*. Suffice it to say that, in many cases, the very motivation for Church giving has seemed to be inadequate. Through no fault of their own, the people of the Church have all too often been motivated to give, not in response to God's love, but rather in response to a minimum budget. This, in turn, has led them to feel that, if the budget is met, they "done their share." We in the Church must take a fresh look at the things which motivate our giving, and realize that only one motive for giving is valid; namely, our gratitude and response to God for the things which He has given us, our realization that all we have is His, and that we are only his stewards. It would be impossible for a Christian to consider these things and at the

FROM THE BISHOP'S DESK

(Continued from Inside Front Cover)

winsomeness and charm who adopted his Bishop when a little more than a baby, and whose Bishop has held him in special affection since he was barely able to speak.

On the Tuesday after Labor Day I returned to my office and conducted Noon Day prayers in the Diocesan House. The following day I attended the meeting of the Standing Committee and thus felt well launched into my habitual labors. During the rest of the week I had interviews with the clergy and lay members of the Diocese, and Saturday welcomed to San Francisco, Mr. Geoffrey Cheung, whom I had met in Hong Kong with his delightful parents. Geoffrey enrolls in the University of California and for the present is making his home at the Bishop's

'New Faces in New Places'

(Continued from page 11)

The Rev. Edward M. Pennel, Jr., rector of St. Francis' Church, San Francisco, since 1946, has resigned effective November 1. He will do special work in the Church for a period of time before accepting a new assignment. His successor has not yet been chosen.

The Rev. Edward S. S. Sunderland, Curate at St. Luke's, San Francisco, for the past year, has gone to England to do graduate work. His successor has not yet been announced.

The Rev. Robert Pumphrey has been assigned to be vicar of St. David's, Pittsburg, following his September ordination. The Rev. Henry Jesse, also ordained in September, will become vicar of St. Philip's, El Sobrante. The third September ordinand, the Rev. Charles J. Erickson, Jr., has been assigned to the Church of St. John the Divine, Morgan Hill, where he will be vicar.

same time fail to become a sacrificial giver. The fact that so many of us are *not* sacrificial givers can only mean that we are not clear in our own minds as to *why* we are giving at all.

It may well be that when we have solved these three problems, others will present themselves. Undoubtedly they will. But meanwhile it is necessary to start some place. Certainly no one will suggest that we have any cause to be satisfied. Recent figures showing the Episcopal Church to be behind some *thirty* other denominations in per capita giving should dispel any possible feeling of satisfaction. We are only a little way along in what promises to be a tremendous task. But every Canvass, if rightly approached, helps us to move that much closer to its accomplishment.

house. His father is a priest of the Church who is now an executive in charge of adult education in the public school system of Hong Kong. His mother is the principal of a high school of 600 girls conducted by the Diocese of Hong Kong.

That afternoon I was privileged to attend the beautiful reception given by the Woman's Auxiliary for Bishop and Mrs. Pike. I am told there were almost one thousand who attended. What impressed me most was the dignity, charm and grace of the afternoon's entertainment. It possessed the spirit of intimacy that one finds only in a private home. I am afraid that those in the receiving line, notably the Bishop and his lovely wife, were kept standing much too long by the great crowd of churchmen and churchwomen who wished to assure them of a heartfelt welcome to the Diocese with its See City by the Golden Gate. Sunday, September 7 was auspicious because it marked the service of tribute and affection to Bishop and Mrs. Shires for their ministry—and I use the plural pronoun advisedly—of nearly a half century here in the Bay Area. I know everyone was deeply touched by the simple, impressive, and intimate personal witness which the Bishop gave, and by his expression of gratitude to God, for the privilege of his vocation, and to the people of the Diocese for their confidence and warm friendship.

The early week was spent in interviews, especially with the men who are to be ordained to Diaconate later in the month. I was happy to join the Examining Chaplains at the 'orals'. We are blessed in this Diocese to have a group of clergy, under the inspiring leadership of the Rev. Keppel Hill, serving as Diocesan Chaplains. Their sincerity and devotion to duty means that examinations in the Diocese of California are not pro forma, but thoughtfully considered tests to discover the broad scope of theological education of each student who presents himself for commendation for ordination. It is now a mark of distinction for a seminarian to obtain canonical approval by the examiners of the Diocese who, grateful for the excellent work done at the Seminary, seek to fulfill the Church's requirements of a further supervisory study of the qualifications of those who seek to become priests in the Church of God.

Space permits only one or two other items: first, the session with the Committee on Program and Budget where I was able to review a report of the needs of the Diocese for the coming year in terms of our opportunities and latent capacities. Finally, my trip to the Bishop's Ranch was outstanding. I had hoped to

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AS I SEE IT

(Continued from Inside Front Cover)

table, and in the common room and dining room. It was a delightful Christian experience with fellowship at its highest and best. The splendid camera given me by the group at the end of the week I shall always highly treasure.

Upon our return I went to St. Andrew's, Oakland, where the Rev. Robert Challinor is doing outstanding work. He presented another fine class and told me of the plans for the new church building for which the financing had been arranged and the construction of which was to be started soon. Mr. Challinor is active also as our chaplain at Mills College nearby.

On July 20 it was a privilege to go to San Bruno for the institution of the Rev. John Powell as the new Rector of St. Andrew's Church. The Diocese is most

FROM THE BISHOP'S DESK

(Continued from page 15)

conduct for the full time the conference on the Church and her folk-ways for representatives of the Woman's Auxiliary. Though disappointed in this happy anticipation, I was able to attend and share one conference at the Bishop's Ranch with our new Coadjutor. It was delightful to luxuriate in the warmth of the friendship of the lovely women of this group under the more than capable leadership of Mrs. Harold Sorg. With the help of the Constables, father and son, we were able to select a site for the construction of the first dormitory. In a sense this is a characteristic venture of faith, but I have a pardonable pride in wishing to assure for the Ranch before my retirement, the first unit of overnight accommodation even though its cost will be somewhat impressive. In the next issue of the PACIFIC CHURCHMAN I hope to supply the Diocese with a sketch of the building which we plan to locate just west of the former entrance to the Ranch off the west end of the circle. The new building will start about twenty feet from the far end of the present garage and will be 117 feet in length. Some of those who attended the conference and were interested in this project, knowing that all of the funds are not now in hand, asked if they might subscribe to a 'Baby Bond' to help assure prompt construction. I advised them that such bonds would be available at the Bishop's office for those interested and that I will personally welcome any financial assistance possible in our effort to get this first dormitory under roof before the heavy rains come at the turn of the year. It is an ambitious program, but not a surprise to the Diocese, I feel sure, knowing as we do that all things are possible with God's help.

justly proud of the growth of this strategic parish and of the recent construction of this exceptionally large church building which has ample accommodations also for organizational and Church School work. There was a fine congregation present both for the service and the luncheon following. The Rev. Mr. Powell was formerly the rector of St. Mary's, Pacific Grove, and a fine diocesan director of youth work.

SERVICES IN OAKLAND

On July 27 I had two Confirmation services in Oakland. First, at 9:15 a.m. I confirmed a second fine class for the year at St. Paul's, presented by the Rev. Robert Clingman's able assistant, the Rev. Richard Lintner. Later at 11:00 a.m. I went to St. Augustine's where I confirmed a class presented by the Rev. Lewis Baskerville and preached to a congregation overflowing the church facilities. It was good to see the improvements and refurbishing of the building being undertaken by the young people.

On the first Sunday in August it was a great pleasure to confirm a nice group of young people at St. Andrew's, Ben Lomond, presented by the Rev. Bertram F. Bleil. This is a pleasant church in a lovely valley in the Santa Cruz mountains where we have a summer home. The following Sunday I officiated at the dedication of the Church-Parish House at St. Mark's, Santa Clara and broke ground for the new educational building. The growth of the work here at Santa Clara under the inspiring leadership of the Rev. John Haverland has been remarkable, and enheartening to the Diocese. We lunched with Mr. and Mrs. Stewart Rolls. The Rev. Leslie Rolls, Mr. Roll's father, died recently while pursuing a most useful ministry in the District of San Joaquin. We all extend the Rolls family our deepest sympathy. The following Sunday we were at St. Alban's, Brentwood, for Confirmation. This is a beautiful church in an agriculture community now served by a Seminarian, Mr. Robert Brunnage.

PACIFIC GROVE INSTALLATION

On the fourth Sunday in August I went to St. Mary's, Pacific Grove to install the new Rector, the Rev. Harvey Edwards Buck, who has come to succeed the Rev. John Powell. The Rev. Mr. Buck and his wife are charming people and will add much to our diocesan life. After confirming a sick parishioner of the Rev. David Hill, I broke ground for our lovely new church at Correl de Tierra. This is a new community in the midst of the lovely hills half way between Salinas and Del Monte. The Rev. Jerome Politzer is to be congratulated on his effective missionary work in this area. On Friday of that week Mrs. Shires and I were

the guests of the Diocesan Woman's Auxiliary for luncheon at the New Crypt of Grace Cathedral. There we were presented with lovely gifts as a token of the affection of the women of the Diocese. These and the kind words of Mrs. Sorg touched us both deeply. We are thankful, more than words can say.

The last Sunday in August I was at St. John's, Capitola, where the newly ordained vicar, the Rev. Marlin Bowman, had prepared a fine Confirmation class. Afterward we lunched with our old friends Mr. and Mrs. Russell Walter at their lovely Opal Cliff Drive home. The days at the office during these Summer months have been busy and full, exceptionally so for the Summer season. One thing in particular I must mention. The return of Bishop Block to his desk at the Diocesan House has brought us all much happiness during the past two weeks. It meant much to me personally that he could come back before my tenure of office ceased, because we have worked so closely and happily together for the past eight years and have had a rich fellowship.

For my last Sunday in active service I was invited to preach at Grace Cathedral by Dean Bartlett. This was a really significant and happy service for it brought together for the first time the four bishops of the Diocese as well as many personal friends from the churches of the Diocese. While I shall continue to serve the Diocese in a small way, the service marked the end of the chapter quite definitely. Yet strangely enough the one thing I felt then and still do feel is a deep sense of thanksgiving for these wonderful years God has permitted me to serve in His ministry—and particularly here in this great Diocese of California, and among so many warm friends.

Daughters of King Plan Fall Assembly

The Fall Assembly of the Order of the Daughters of the King will be held on Saturday, October 26, at St. Cyprian's Church, at the invitation of the St. Cyprian Chapter. Mrs. J. H. Pallett will be the speaker, and will give us a personal account of the Triennial Convention held in Miami Beach.

The Chapter of St. Mary the Virgin, San Francisco, has received from two of its members a new altar, as a thank offering for the life and ministry of Henry Ohlhoff.

Letter to the Editor—

In expressing my appreciation for your article on our beautiful Christmas Cards, I must ask correction of your statement regarding proceeds from the sale of these cards. You twice stated that profits go to the "Cathedral Building Fund". While it is devoutly to be hoped that a major appeal for completion of our great Cathedral will soon be launched, the objects of our Christmas Card project are to offer dignified religious cards of quality and to support the pastoral work of the Cathedral.

A. M. D. Lampen, *Bursar.*

Contra Costa D.A. Writes In Churchman's Favor

Churchmen who were interested in the story in PACIFIC CHURCHMAN in June, telling of the conversations between Church people and the county authorities in Contra Costa, in regard to the use of Biblical material in public schools, will be glad to hear that the issue has now been tentatively resolved in favor of the Churchmen who protested the omission of such material from school plays on religious holidays. A complaint had been made by one segment of the community against the use of such material, and had at first tended to agree that the complaint was justified. The Rev. Philip Dauntton of Concord, who felt that such material did not violate the "separation of Church and State," called upon the County District attorney, and has now received the opinion stated in the following letter:

"Dear Doctor Dauntton:

"On Monday . . . you called to my office and asked 'whether or not the use of Biblical material verbatim in school plays and pageants is in violation of the law.' The answer is no. Contrary to what you have otherwise read in newspapers, such use of Biblical material is not in violation of the law.

"Yours very truly,
Francis W. Collins,

If You See Him, Don't Cash His Check!

The National Council of the Church has again asked the churches of the Diocese to be on the alert for the activities of one Maurice Arthur Routhier (alias Steve Routhier, the Rev. William Chapman, the Rev. Peter MacLean, Willard Ross, the Rev. Don C. Shaw, the Rev. Peter McClean, David Case, Nelson Chourenhill, William Mace, Robert Haynes, etc., etc.). Routhier, who often poses as an Episcopal minister, is wanted by the FBI on a charge of interstate transportation of stolen property involving a nationwide fraudulent check operation. He often passes checks while posing as a minister of the Episcopal Church, and chooses names from the Clerical Directory to use when he does so. In this way he has taken advantage of a number of clergymen, and has, on one occasion, reportedly been allowed to conduct church services.

His description: Born, Sept. 1, 1933, Rumford, Maine; height, 6 feet 2 inches;

weight, 180 pounds; hair, brown; eyes, brown; nationality, American; complexion, ruddy; build, medium. He is likely to work as a social worker, clerk, hospital attendant or psychiatric aide. He has a small brown spot on his right cheek. Any person contacting him is asked to call the Special Agent in Charge of the nearest FBI Division, whose number is on the first page of local telephone directories.

Monterey Convocation Names New Leaders

New officers were nominated to Bishop Block for the Convocation of Monterey at their spring meeting held in May at St. Matthias' Church in Seaside. Nominated, and later appointed by the Bishop, were the following: Dean, the Rev. David Hill, All Saints', Carmel; Secretary-treasurer, the Rev. Kenneth L. Sandercock, St. James, Monterey; Executive Committee: Youth, the Rev. John Galagan; social relations, Mrs. Mary Clark; Christian education, the Rev. Reginald Rosson; missions, the Rev. Jerome Politzer

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